

The object of the article in our last, signed "B. T." was to show that there was much less similarity between the American Board and the Presbyterian church on slavery than we had represented. Our remark, that those bodies "differed very little, if at all," had reference to their essential action on the question, or their treatment of slavery, rather than to what they say of it. It is fully admitted that the report of the Board speaks in much stronger terms against the system of slavery, and in favor of its removal, than the Old School did. Its language in this respect is explicit enough; but even here we think the Old School has an advantage in the matter of consistency, for they said nothing inconsistent with what they did, while it appears to us the Board have done so. It is of little importance what either body might think, or say of slavery; but the great question before them was, *What will you do with it?* It is found in connection with you, both, will you give it up? Ought slaveholding, or not, to be excluded from the christian church? Do the laws of Christ's house forbid his disciples to hold each other as property, or do they not? This is the great question with which the christian world "travails in pain until now." It was put to the Presbyterian church, and the answer was, No, not in all "circumstances." The Board was then questioned, and the reply was—with much apparent hesitancy and circumlocution—not in all "cases." The church's minute says:

"The question which this Assembly is called on to decide is this. Do the scriptures teach that the holding of slaves, *without regard to circumstances* is a sin, the renunciation of which should be made a condition of membership in the church of Christ?"

The answer is, no. "This Assembly cannot denounce the holding of slaves as *necessarily* a heinous and scandalous sin." At the same time all parting of social ties—all traffic in slaves for gain—all cruelty in treatment and laws—indeed, all treatment inconsistent with the slave's "moral and immortal interests" was declared to be condemned.

Now where is the Board on this—the real question at issue? They say:

"They cannot think that, in *all cases*, individual guilt exists in such a manner, that every person implicated in it, can on scriptural grounds be excluded from fellowship." They then add, "But very little, if any difference." They both tolerate by the bible the holding in the church of property in man—members owning each other!

But "B. T." would make it appear that this, as it respects the Board, is to be regarded as an exception—an extreme case—and not a rule, because they say slavery is not "in *all cases* so criminal," &c. Last year the Board adopted a report, knowing slavery to be in the Indian churches, fully justifying the missionaries. In the report this year the missionaries say that they make slaveholding no obstacle to admission—that slaveholders, other things being equal, are just as welcome as non-slaveholders—both are received with equal freedom. The Board still say the missionaries have done right, and that *no essential change of policy* would be justifiable. Then is not the admission of slaveholders to the church the *general rule*, and not a rare exception—a peculiar case? Clearly it is.

The other principal point of defence in the case is, that the sin—if it be one—is a sin of ignorance. But we respectfully suggest certain inquiries on this point. Do not the missionaries say that they have instructed those people faithfully on this subject as the apostles directed? and do not the Board endorse their course of teaching as right? Then how is it that, after having been taught for a quarter of a century that slaveholding was wrong— forbidden by the bible—those church members have never yet found it out? Have they learned that sabbath-breaking and drunkenness are wrong? Why could they not learn one thing as well as another? Surely this excuse is a severe reflection on the missionaries, or else neither they nor the Board believe slaveholding to be wicked. Which is it?—We fear neither the Board nor its missionaries believe in the moral wrongfulness of individual slaveholding, and have so taught those people. They evidently do not mean to raise the issue there, whether such a practice is a sin. One of the missionaries suggests that it ought not to be expected that the churches there can rise much above the position of southern slaveholding churches. But New England Christians will say for themselves whether they will sustain a slaveholding Christianity there, or any where else on the globe. That answer will be unequivocal.

The effort of our correspondent to make out nearly or quite an identity between the report and those who regard slaveholding *prima facie* evidence against christian character in slaveholders, is ingenious, but to our view about as conclusive as to say, because it is admitted, that to take what is another's without his consent to preserve life, is not wrong, therefore it is right to live by stealing. The difference is that between a rule and an exception; and that the Board and their missionaries make the admission of slaveholders their general rule, seem to us clear. Hence Mr. Webster and others could admit that these cases of slaveholding existing in the mission churches might possibly be classed as exceptions without at all approving the report. But it will help us to find out what the Board really mean if we can find out what it did not mean. Mr. Phelps moved to class slaveholding among other sins and treat it accordingly; but that was voted down;—that

LIBERTY STANDARD.

"Proclaim Liberty throughout all the land, unto all the inhabitants thereof."—Lev. 25: 10.

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they did *not* mean. Then Dr. Bacon moved a specification of those accompanying circumstances to slaveholding which would render the person inadmissible, and which were so numerous as, if faithfully carried out, would have nearly or quite created a general rule against slaveholders, and that was voted down;—they did not mean that. True, it is said this amendment was rejected because it would look too much like legislation; but how easily could and would the word "resolved," have been struck out and the resolutions embodied in the report, had this been the only objection? But they did no such thing, and we can see no essential change in the position of that Board; but an explicit declaration against any such change. And with respect to the vital point at issue—the treatment of slaveholders—we cannot see an essential difference between the Board and the Assembly. The principle which, for 15 years, has been in debate between abolitionists and their opposers on this subject has not been yielded. We know many members of the Board wished to have it changed, and fondly hoped it was done; but it will not, we think, be made so to appear. We are glad to see the effort made, and heartily wish it might be successful.

PROTEST AGAINST AMERICAN SLAVERY, BY

One Hundred and Seventy Unitarian
Ministers.

We, the undersigned, disciples of Christ and Ministers of his Gospel, in bearing our solemn testimony against the system of American Slavery, deem it proper in the first place to declare the ground of our action.

We owe to three millions of Slaves, our fellowmen and brethren, to do what we rightfully can to undo their heavy burdens. The wrongs of the Slave, however distant he may be, are our wrongs; Jesus has taught us that every sufferer whom we can relieve is our neighbor, though a stranger, of another race, and in a distant land.

We owe it to the Slaveholder, our fellowmen and brethren, whom we believe to be in a position hostile to the influence of Christianity, to speak a word of warning concerning the moral evil and inhumanity of the system with which they are connected.

We are the more obliged to bear this testimony, because the gospel of Christ cannot now be fully preached in the slaveholding States. If it could, it might be less necessary to express our views in the present form. But violent and lawless men, as is well known, and as recent instances in our experience show, have made it impossible for the Southern minister to declare the whole counsel of God by speaking freely of that particular sin with which the community he addresses is specially concerned. Consequently, Southern men of better character, who would not, perhaps, themselves sanction such constraints, are nevertheless left without instruction as to their duty in relation to slavery. And if neither religion nor the instincts of humanity, nor the first principles of American liberty, have taught them that their system is wrong, their ignorance may not be wholly their fault, but it would be ours were we to suffer it to remain. That they have been taught to believe that slaveholding is right, may be a reason why we should not blame them; but it is also a reason why we should show them the truth; since the truth on this subject must come to them, if at all, from the free States, through books, writings, and public opinion.

These reasons would induce us to speak, even if the North were doing nothing to uphold Slavery. But by our political, commercial and social relations with the South, by the long silence of Northern men, going to the South, often become Slaveholders and apologists for Slavery, we have given the Slaveholders reason to believe, that it is only the accident of our position which prevents us from engaging in this system as fully as themselves. Our silence, therefore, is upholding Slavery, and we must speak against it in order not to speak in its support.

Especially do we feel that the denominations which takes for its motto "Liberty, Holiness and Love," should be the foremost in opposing this system. More than others we have contended for three great principles—individual liberty, perfect righteousness, and human brotherhood. All of these are grossly violated by the system of Slavery. We contend for mental freedom; shall we not denounce the system which fetters both mind and body? We have declared righteousness to be the essence of Christianity; shall we not oppose that system which is the sum of all wrong? We claim for all men the right of brotherhood before a unitarian Father; ought we not to testify against that which tramples so many of our brethren under foot?

These reasons would lead us to speak individually and separately. But our combined voices may be heard more widely, and be more regarded; and we therefore speak in company. As we do not, as a denomination, combine in subscribing creeds and fixing systems of theology, the more should we be ready unite in practical endeavor to remove mortal evils. As our principles of religious liberty do not permit us to exclude our brethren who are Slaveholders from our Christian fellowship, the more should we testify against the Slave System itself. Some individuals may think they hold Slaves for the good of their bondmen, in order to give them their liberty under more favorable circumstances. We cannot regard such slaveholders as we do those who hold their fellow-beings as property for the sake of gain or personal convenience. Leaving to God to decide on the comparative guilt or innocence of individual Slaveholders, we pronounce the system unchristian and inhuman.

And more especially do we feel bound to life up our voices at the present time, when the South has succeeded in compromising the nation to the support of Slavery; when it has been made a great national interest, defended in our national diplomacy, and to be upheld by our national arms; when the nation has, by a new measure, solemnly assumed the guilt and responsibility of its continuance;—when free Northern citizens, without any alleged crime, are thrown into Southern prisons and sold to perpetual bondage; when our attempts to appeal respectfully to the Federal Courts are treated with contempt, so that the question is no longer whether Slavery

SLAVERY IN THE CHURCH.

Is there any escape from the argument of the following article, which we copy from the Christian Reflector?

Seven reasons why slaveholders should neither be received nor retained as members of the Church of Christ.

First. To receive slaveholders is to sanction slaveholding as compatible with Christian character and duty. It is to endorse the plantation, and with Dr. Duncan, of Natchez, one of the executors of the Ross estate—that Mrs. Richardson, whose child was burned, is a sister of Dr. Wade's. He further stated that the number of slaves killed and burned to death in the manner described, was variously estimated at from four to eight. Mr. Carpenter is himself a slaveholder.

Another important fact I have learned from these witnesses, viz.: that these slaves were put to death, on suspicion of having set fire to the overseer's dwelling—that some of them were tortured in a most shocking manner, in order to force a confession from them. One of the slaves, to avoid the awful fate that seemed to await him, ran off to the woods, but was captured not long after. In a second interview with my brother on this subject, a few days since, he stated that he saw the sheriff of Fayette, not long after this awful occurrence. The sheriff says to him, "Well, Clark, they have caught the real ring-tail roarer at last," meaning the slave that ran away. "Is he in jail?" asked my brother. "No," says the sheriff, "nor will they get him in jail, for they set the dogs on him and tore him all to pieces!"

We know it is the policy of the South to conceal these revolting scenes, the legitimate fruits of slavery, from the North; and often to meet them with a positive denial when reported.

Third. To receive slaveholders is to stand as a defence and apology for the worst of slaveholders. So the bad slaveholders regard it.

Who would be more opposed to the churches taking strong ground against Slaveholders than they? Does any one doubt that what are considered the best dram-selling houses are a strong hold or cover for slaveholders to the worst groggeries which pollute the land? Even so, precisely, is it with slaveholders of the Holy Ghost."

Because it necessarily tends to pollute the soul of the Slave,—producing all vices, and fostering habits of indolence, sensuality, falsehood, treachery, theft, moral stupor and perpetual childhood,—by taking away *Hope*, which God has appointed as the lightener of toil, the spur to exertion and the seed of progress, and by destroying the sense of responsibility, which is the bond which connects the soul with God.

Fourth. To receive slaveholders is to lay a stumbling-block before weak consciences, and to plant an impossible hedge before good consciences. The weak conscience, which might otherwise be prevented, will thereby be emboldened to rush into it, while good consciences will be driven out of the church, if compelled to retrace it there. When the church proves recreant to the laws of Christ, and wedges herself to iniquity, even God himself says, "come out of her."

Fifth. To receive slaveholders is to diminish the moral power of the church to reform the world. It puts a weapon into the hands of her enemies, and they will use it. An apostle for this manifest iniquity in his own members, her reproach will but provoke the contempt of sinners.

Sixth. To receive slaveholders is to violate the command of God, "thou shalt not suffer in upon thy brother." The business of the church is to separate men from their sins, and not to confirm them in them.

Seventh. To receive slaveholders is to allow excuses which God will not sanction, when they stand at his bar. Let us look at some of them, as urged by the advocates for their reception. And first, "it is not a sin in them, because they do not regard it as such." But perhaps the very reason why they do not is because the church has not done her duty. Are they justified in their ignorance? What then but their own wrong, in holding others in a condition which they feel would be a violation of all the rights of their own manhood? And will this blindness excuse them at the bar of God? and what is still more to the point, will God approve of that church which consents to their wearing that guilty veil?

But again, it is said, "it is the law of the land, and therefore the church should not meddle with it." Wo to the church when the laws of the land become the standard of her morals. What crime has not been sanctioned by the law? What martyr has ever perished by the law? What crime has not been perpetrated by the civil sword, that has not died for a violation of the laws of the land? All legislation of men, in contravention of the law of God, is the action of rebels against him. Shall the church join in such rebellion, and proclaim impunity to those who violate the law of God under such an indulgence?

From the Boston Chronicle.

THE BURNING OF THE SLAVES!!

DEAR FRIEND LEAVITT.—When in Cincinnati last June, I published a letter in the Morning Herald of that city, describing the burning of several slaves. I stated that the owner of a plantation near Oakland college, Miss., at his death, had made provision for the liberation of his slaves—that his executors did not execute that portion of his will, which related to the liberation of the slaves—that they, the slaves, became restive and indignant at the injustice done them, set fire (*it was supposed*) to the dwelling-house of the overseer and burnt it to the ground—that a child which they were unable to rescue, was burnt to death in the house. Whereupon the slaves were taken out without judge or jury, some of them hung upon the spot, the others tied or chained down in a log house—the house set on fire; and house and slaves *burned up together*, while the unavailing shrieks of the poor victims rent the air for miles around!

I gave no names or dates, because the facts were hastily communicated to me by my brother and sister, then on their return to New York from Mississippi, and if any names or dates were given me, I did not recollect them.

One or two northern papers affected to question whether any such thing had taken place, "too incredible for belief."

The New Orleans *Tropic* came out with a broad and flat denial, asserting that no such thing had ever occurred in the South-west—that the story was a sheer fabrication, conceived in the "brain of a villain," &c. &c.

Now for the *proof*. "In the mouth of two or three witnesses shall every word be established."

A few days after the above facts were published in the Cincinnati *Herald*, Mr. Webster, a Baptist minister from Vermont, on his return from Mississippi, narrated the same facts to Dr. Brisbane and several other persons in Ohio. A lady in Massachusetts, writes a letter to her friends in Massachusetts, in which she confirms the burning of these slaves—giving the names of Ross, now deceased, who formerly owned the plantation and slaves—of Dr. Wade, who now occupies the premises—whose house was burned, and who burned the slaves—and of Mrs. Richardson whose child was burned. On my return home from Cincinnati, I fell in company on a Toledo packet, with John Buel Carpenter, formerly of Lancaster, New York, now a merchant in Fayette, Miss., who was acquainted with the facts in the case, and who informed me that the circumstance took

place on the Ross plantation, 14 miles from Fayette, 10 miles from Port Gibson, and not far from Oakland college, Miss. That Dr. Wade, a son-in-law of Ross, has charge of the plantation, and with Dr. Duncan, of Natchez, one of the executors of the Ross estate—that Mrs. Richardson, whose child was burned, is a sister of Dr. Wade's. He further stated that the number of slaves killed and burned to death in the manner described, was variously estimated at from four to eight. Mr. Carpenter is himself a slaveholder.

After this resolution did not pass, as a matter of course. It was strenuously resisted.—It was carried in the House by a vote of 87 years, to 84 nays; and in the Senate by a vote of 28 years, to 14 nays.

In the case of Illinois, after a similar act had authorized the formation of a State constitution, and a State constitution had been formed accordingly, the resolution for admitting her as a State, was still resisted in the House, and passed by a vote of 117 years, to 84 nays.

If these resolutions had been rejected, Missouri and Illinois would still have remained territories; and a change of three votes in the House would have produced that result in regard to Missouri.

It was not necessary to recapitulate the ground on which the admission of these two States was opposed after they had been expressly authorized to form State constitutions.

The cases are mentioned that the lovers of precedents may see that resistance is still in our power, and fully justified by what has been done on prior occasions, nearly parallel. There is, however, one great difference between the situation of Missouri and Illinois, and that of Texas. After they were authorized to form State constitutions, they still remained territories of the United States. But Texas, after forming a State constitution, still remains a foreign nation; and unless the representatives of the northern States hereafter consent to admit her, she will remain so.

The question, as to the admission of Texas as a State, is an open one; and the members of the next Congress are entirely independent and unfettered in acting on it by the resolution of the last Congress.

It may perhaps be suggested by the friends of Texas that the United States are under some honorary if not legal obligation to annex her, in consequence of the resolution of Congress—as if there could be an *honorary obligation* to commit a crime. But the terms proffered were clear. The Texan constitution was to be submitted to Congress, and if Congress disapproved it, then Texas should remain a foreign nation. The Texans know the feelings of the northern States in regard to slavery, and know that the new constitution will be resisted in Congress, because it supports slavery. They have chosen to take their chance of the result. They know too the right and responsibilities of the next Congress. It is, therefore, no breach of faith in the northern States to oppose such a constitution. There has always been more or less opposition by northern representatives to the admission of new slave States. It would be a breach of faith to our own consciences and to God, not to resist the admission of Texas as a slave State. But a class of politicians, who have hitherto opposed annexation, now say that further resistance is hopeless; therefore let us now submit with becoming resignation to the new order of things. With this unworthy and pusillanimous suggestion, we have no sympathy. Why should we yield before the battle is fully fought? Are we to take it for granted that the new Congress will be mean spirited at the last? That all the northern representatives will prove traitors, before they have been tried?

Congress will always echo the will of the people, when distinctly and strongly pronounced. Shall we assume that the great majority of the people of the free States acquiesce in annexation, before they have expressed an opinion on the subject? Man can never know beforehand the results of his efforts; that depends on an almighty Providence. But the path of duty is plainly marked out to him, and he must never cease to contend for right and justice, because he fears his efforts will prove unavailing.

The mass of the people need nothing so much as light. Though many of the old political leaders have taken the wrong path, and others stand still, let us yet have confidence that the majority of our fellow-citizens will follow the true course, when it is pointed out to them.

A light breaks out in the North. John P. Hale, the only Democratic member of Congress from New Hampshire who dared to resist annexation, was in consequence proscribed by the leaders of his party. A result quite unprecedented in New Hampshire has followed. He has twice succeeded in preventing the election of the regularly nominated Democratic candidate for Congress. The thousands of Democratic citizens of New Hampshire who have voted for Mr. Hale, indicate how many of the party in that State have ceased to be blind tools to the South. The failure of the pro-slavery and pro-Texan candidate of the Democratic party tends also strongly to prove that a majority of the people of that State are opposed to annexation. New Hampshire is the State in which we should expect the least feeling and the least effort in this cause. If she has done so well, what may we not expect from her sister States, who have not yet prostrated themselves so humbly as she has before the shrine of southern oppression. Let us not then despair, but strain every nerve to bring out such an expression of public feeling in the free States against the extension of slavery, as will compel the obedience of their representatives and shake off Texas.

The means are obvious. Let every one feel it his own personal duty to do something in this cause. Let every town and village be roused by lectures—let remonstrances to Congress against the admission of Texas as a slave State be every where circulated—let the clergy be urged to preach resistance to annexation and slavery as a religious duty. Let conventions of the people be called in every State, to give expression to popular opinion. Let every man who reads this address be sure that he does something himself to defeat the nefarious plot to sustain slavery. Many can address popular assemblies; many can write for the public; all can converse with their friends—all can sign petitions—all can vote. If every man who thinks right on this subject, will only do his duty, annexation may yet be defeated; and the North be for the first time triumphant in the great warfare between liberty and slavery.

The committee have purposely abstained from discussing the subject of the violation of the constitution in attempting to smuggle a foreign nation into the Union by the legislative action of Congress; of the breach of our plighted faith to Mexico, endeavoring to bring into the United States, territory which our treaties expressly place within the Mexican boundaries; or of the prospect of war with Mexico; not because these questions and others connected with annexation, are unimportant or unseasonable—but partly because the committee had not time to discuss them fully, but still more because they preferred to confine their attention to what now can and ought to be done to avert annexation, presenting prominently the one greatest and fatal objection to the measure which every man can understand.

The second condition confirms this view. It says: "Said State, when admitted into the Union," after ceding to the United States all public offices, fortifications, &c. and a long list of other things, "shall retain its public funds," &c. &c.

"But here is the point. He will be compelled to have 400 subscribers from the free States the first year. This will give the paper a start, after which, I think, its patronage here will support it. I say, and reiterate, that the existence of the paper rests with you."

"Certainly the 400 may easily be obtained, and much more than that in the free States, into which agents should be at once sent. So noble, necessary a movement cannot fail for want of that number. We venture to say Maine will take one fourth of that stock."

Anti-Slavery Papers.

"The Western Citizen makes the following just and reasonable remarks on the subject of the utmost importance to the Liberty cause, the success of which is to be determined by the support its friends give its presses. Of this there can be no question."

The history of the Emancipator and Daily Chronicle, is in part our own experience. We have a respectable paying weekly list, and uniting our Daily and Weekly together, we could make a good living business, if our subscribers would only be prompt; but as it is, we are always in debt, always struggle along the best way we can, always paying some, and by the strictest economy and good management, keeping our credit good. Almost every anti-slavery paper in the land, although most of them have a wide circulation, are in like circumstances; and it grows out of the fact of their being cut off from the means of support which others enjoy, and from the fact that they have so much gratuitous work to do for the cause.

There must be a reform in this matter. If we would have our cause prosperous, our papers must be well supported, and instead of living at this poor dying rate, they must be vigorous, and must have plenty of the life-blood of business, money. We call upon our brethren of the press to wake up to a reform in this thing—have better prices for their papers; better prices for their advertising and more of it, and make papers; that while they shall do justice to the anti-slavery cause, will also meet the wants of the community, as news, business and family papers. And above all, make subscribers pay better, if possible. Abolitionists must be made to feel that they are injuring the anti-slavery cause by so poorly supporting the press. The press is the great lever of reform. The subject should be taken up by our local meetings, and Conventions, State and National.

MAINE.

So far as returns now show the Liberty vote of this State has increased since the November election of 1844, SIX HUNDRED AND FORTY, with 2000 liberty voters at home. The majority last year against Appleton was 73,051. This year the majority against Fessenden is 48,592. According to usual reckoning the net gain to Liberty is 24,459. Not "dying away" very fast.

WISCONSIN.—So far as appears the Liberty vote of that Territory has doubled since last year.

In Pennsylvania our vote has largely increased, so far as returns are received. Several States will soon be heard from.

Liberty men in Maine, be getting in the "winter wheat."

VERMONT.—By the official count the Liberty vote of that State has increased since November election of 1844, TWO THOUSAND AND SIX HUNDRED. On the vote for Governor of last year 896. The net gain for Liberty in 1845 is 10,284! Cheers for Vermont!!! At that rate three years more will give that State to Liberty.

We invite particular attention to the Report on Texas. 500,000 signatures to that petition would keep out Texas as a slave State, and that number can be had. What is our share?

GERRIT SMITH.—The presence of this distinguished advocate of the slave, added much to the interest of the recent Convention. A finer specimen of humanity, we have seldom seen. He is large in stature, erect in gait, and of most commanding aspect. His head is large, and the intellectual and moral region of his cranium are very prominent. His physiognomy is strongly marked. His eye, sparkling with intelligence, gives sure indication that a benevolent heart, a placid temper, a mild and forgiving, yet noble spirit, are within. Mr. Smith is a man of which any party may well be proud. Before he arrived at the Convention, that the slave is a man, and as such, entitled to the prayers and sympathies of Christians, he was a popular man. All men vied to honor Gerrit Smith. But, as also he has ventured to open his mouth for the dumb, and now, save a few abolitionists, none so poor as to do him reverence! Ten years since he stood higher in the estimation of the Christian public, as a talented, liberal and wealthy layman, than did Theodore Frelinghuysen. The latter is now Chancellor of the New York University. President of the American Board, and would have been Vice President of the United States, had he received votes enough. While the name of the former is seldom mentioned unless to be vilified, and all because he has ventured to speak and act in behalf of Christ's suffering poor. The time will come when men will be estinated according to their worth.—*Worcester Co. Gazette.*

ELIJAH BURRITT.—This distinguished individual was nominated by the Liberty party of Massachusetts as their candidate for Governor, last month. He declines the nomination, for the reasons set forth in the following extract from his letter:

"While I am as deeply affected with pleasure and surprise at such an unexpected and unfeigned expression of their confidence and consideration, my relations to a collateral field of labor, and I trust, of philanthropy, would render it embarrassing, if not imprudent, for me to occupy a prominent political position. Whatever service I can render to the cause of freedom and humanity in the ranks of the Liberty party, shall be performed with the greatest cordiality of spirit and to the widest compass of my ability. Nor can I decline the distinguished honor conferred upon me by the convention, without giving a new and stronger expression of my faith in, and growing reverence for, the means and the end which they are employing and to which they aspire, in laboring for the consummation of universal liberty in this country. I believe that the principles, aim, and the end of the Liberty party embrace and express the sublimest morality that was ever brought into politics in this fallen world. And as long as I possess the right of suffrage, and of free thought and speech, my vote, and heart, and voice shall be given for the immediate emancipation of the slave and protection for

NOTICE.

If subscribers will please notice the terms of this paper they will not make mistakes as is sometimes the case. Those terms are strictly adhered to, except where special engagements to the contrary have been made. The "30 days," were out in most cases 10 days ago.

Several travelling agents are wanted for this paper immediately.

Pay where it is due is very much needed. The paying season has now about come round.

HALLOWELL.—Subscribers in this town will hereafter find their papers at the Post Office. This will accommodate them about as well, and is a good deal better than the present course.

Call at the Post Office on Thursday mornings.

Mr. REED's singing school, in this village, is deferred to Saturday evening next. Now is the time for young people here to learn to sing. Be at the Town Hall on that evening.

Public Address.

Rev. Mr. Cobb, editor of the Christian Freeman, Boston, will deliver an address on Slavery in this town, on Monday evening next. Go and hear.

Read the Protest of one hundred and seventy Unitarian preachers on the first page. We understand the Universalists are preparing a similar document. Surely Orthodoxy must wake up.

From the Spirit of Liberty.

LETTER FROM C. M. CLAY.

LEXINGTON, Ky., Sept. 26, 1845.

Gentlemen: Your letter of the 5th ult., inviting me, on behalf of the friends of the Liberty of the Press in Pittsburgh, to take up my residence and establish my paper there, in case I should find it necessary to leave Kentucky, was received in due time, but the character of the disease with which I have been afflicted required me to avoid all mental labor. I am most grateful to the citizens of Pittsburgh for their personal consideration and kindness; coming, as it does, at a time when I feel the necessity of cheerful voices, to dispel the gloom which relentless persecution and wrong cannot but spread over the most stern and unbending spirit. But this is not my cause only, but yours also. If the Americans expect to be free they must arouse themselves quickly, or it will be too late.

Time after time and day after day is this net of slave-despotism drawn more closely around us. If I fall to day, under the iron heel of irresponsible despotic power, you will fall to-morrow. You have done well, then, in my humble judgment, not to remain idle spectators of this cruel and dangerous deed.

Already numerous orders have been received from Rotterdam, Antwerp, &c. and the moderate stocks of bonded Corn are likely to be shortly reduced into a very narrow compass; if not exhausted, by shipments to countries whence, in ordinary years we are in the habit of drawing some portion of our foreign supplies.

In the Baltic ports, Great Britain must expect to be outbid by the Dutch and Belgians; and in the Black Sea, Wheat has lately been brought up to supply Italy, where the crops are stated to have yielded indifferently.

Seems, therefore, that, unless prices advance materially in this country, we are not likely to draw any quantity of Wheat from abroad.—*Mark Lane Express.*

Mr. O'Connell, having been addressed recently by an association of boys, made them the following answer, addressed to Master Keary, who had presented the Address:

"LIBERATOR."—I thank you heartily, my dear. I cannot begin my address to you, as I did my reply to the last class that addressed me, by telling you that I am one of yourselves, but I have been such as you. Determine to write your name on the history of your country, and you will infallibly do so. [Hear, hear.] You have heard it from others, and you joyfully caught up the sound—you have heard of merits of mine, that were exaggerated by reason of the success of a faithful people in our exertions for legitimate redress.

You have heard that from others—listen to me while I tell you a secret. I am as humble an individual in origin as any man can be in my class of society. The son of a country gentleman undistinguished by aristocratic enjoyments or pretensions, except of ancient date, without favor—without the assistance of and other than that of the popular sentiment, I elevated myself—I have been elevated by the people to a condition that monarchs may envy, [cheers] and that many would render part of their power in order to attain. [Cheers.] Why have I done it—how have I done it? Simply by the virtue of perseverance—simply by determining to succeed, and do all I could to work out that determination. [Loud Cheers.]

Foreign News.

Arrival of the Great Britain.

Failure in the crops very extensively in Europe, is the principal topic of interest. The poor people of those countries are to see a hard winter for food which in times of plenty is quite insufficient.

Several travelling agents are wanted for this paper immediately.

Pay where it is due is very much needed. The paying season has now about come round.

HALLOWELL.—Subscribers in this town will hereafter find their papers at the Post Office. This will accommodate them about as well, and is a good deal better than the present course.

Call at the Post Office on Thursday mornings.

Mr. REED's singing school, in this village, is deferred to Saturday evening next. Now is the time for young people here to learn to sing. Be at the Town Hall on that evening.

Rev. Mr. Cobb, editor of the Christian Freeman, Boston, will deliver an address on Slavery in this town, on Monday evening next. Go and hear.

Read the Protest of one hundred and seventy Unitarian preachers on the first page. We understand the Universalists are preparing a similar document. Surely Orthodoxy must wake up.

From the Spirit of Liberty.

LETTER FROM C. M. CLAY.

LEXINGTON, Ky., Sept. 26, 1845.

Gentlemen: Your letter of the 5th ult., inviting me, on behalf of the friends of the Liberty of the Press in Pittsburgh, to take up my residence and establish my paper there, in case I should find it necessary to leave Kentucky, was received in due time, but the character of the disease with which I have been afflicted required me to avoid all mental labor. I am most grateful to the citizens of Pittsburgh for their personal consideration and kindness; coming, as it does, at a time when I feel the necessity of cheerful voices, to dispel the gloom which relentless persecution and wrong cannot but spread over the most stern and unbending spirit. But this is not my cause only, but yours also. If the Americans expect to be free they must arouse themselves quickly, or it will be too late.

Time after time and day after day is this net of slave-despotism drawn more closely around us. If I fall to day, under the iron heel of irresponsible despotic power, you will fall to-morrow. You have done well, then, in my humble judgment, not to remain idle spectators of this cruel and dangerous deed.

Already numerous orders have been received from Rotterdam, Antwerp, &c. and the moderate stocks of bonded Corn are likely to be shortly reduced into a very narrow compass; if not exhausted, by shipments to countries whence, in ordinary years we are in the habit of drawing some portion of our foreign supplies.

In the Baltic ports, Great Britain must expect to be outbid by the Dutch and Belgians; and in the Black Sea, Wheat has lately been brought up to supply Italy, where the crops are stated to have yielded indifferently.

Seems, therefore, that, unless prices advance materially in this country, we are not likely to draw any quantity of Wheat from abroad.—*Mark Lane Express.*

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WARM AND COLD SALT WATER BATHS.—Mr. CHALMER, in an able speech, proposed the following motion, of which he had given notice:—"That a Committee be appointed to consider the best mode of affording to the inhabitants of Liverpool the benefits of warm and cold salt water baths, at such reasonable charges as will enable them to make a frequent use of such baths as a sanitary measure."

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THE LEXINGTON OUTRAGE—*The Mob Committee Acquitted!!*—As was predicted, the trial of the "Mob Committee" in the Municipal Court at Lexington has been here for a few days, and they are all acquitted! This verdict was rendered under the following instructions from the Judge, viz:

"That if the Jury believe from the evidence in their cases, that the defendants to this prosecution, assembled with the intent, and did with violence and by force take possession of the True American office, they are guilty of a riot, and assess their fine in their discretion from one cent to one hundred dollars."

Also under the following instruction, moved by the defendants' counsel and accepted by the Judge:

"That if the Jury believe that the True American press was a public nuisance, and could not exist in its present location and condition without being a nuisance, the defendants were justified in abating it."

GEORGIA ELECTIONS.—In 1843, Governor Crawford's Whig majority in the State was 5338. Returns of the late election from 52 counties give him about 1400 majority, which is a Whig gain as compared with the vote for Polk and Clay, when Mr. Polk carried the State by 2019. Forty-one counties remain to be counted, and the result is not yet known.

ITALY.—The accounts received from Central and Lower Italy continued to be alarming. The agitation was daily increasing in the Roman States. Several young men of noble family had fled in order to avoid being arrested, and were wandering armed about the mountains. The members of the military commission dare not appear in the streets without an escort. The Cardinal Legate of Ravenna had experienced proofs of the irritation of the Liberal party. A shot had been fired at his window and stones thrown at his carriage.

LATER ARRIVAL OF THE HIBERNIA.

By the kindness of Mr. RUFUS K. PAGE we are favored with the latest papers from Liverpool. The weather had been favorable, and the prospects for food were better than at the former arrivals. From the Liverpool Mercury we gather the following:

A steam ship was lying at Pernambuco on the 29th of July, fitting out for the coast of Africa for slaves.

The Municipal Council of Paris has come to a resolution that primary instruction shall be afforded gratuitously to the children of all classes of persons who may desire it.

The Anti-Corn-Law Bazaar will open on the 25th inst., in Manchester.

Another motion to inquire into the case of the deposed Rajah of Sattara was rejected at the India House, last week, by a large majority.

The German papers state that a great number of Polish refugees from France, England, and Belgium, are on their way to join the Circassians in the war against the Russians.

It is calculated that 35,000 persons die annually in England and Wales from consumption alone.

Loungers are admonished to seek each other's company, but not torment industrious people with their loafing visits.

John Quincy Adams is in quite a feeble state of health.

Mr. Frelinghuysen is slowly recovering from a dangerous illness.

A census of Madrid has just been completed, from which it appears that the population at present amounts to 188,227 souls.

On Monday last, the summits of the more elevated hills of the Grampians were covered with snow, which had fallen during the previous night.—*Scotsman.*

The average number of British shipwrecks in a year, is 600; the value of property destroyed about two and a half millions sterling, and the number of lives lost 1560.

FRANCE AND ALGIERS.—Within the last three years more than 250 millions of francs have been expended in Algiers, under the administration of Marshall Bugeaud. A great deal of blood has been spilt, a great number of families have been placed in mourning for their sons who have died in the hospitals the victims of forced marches, fatigue, and cruel privations. And what progress have we made in colonizing the country, and consolidating our hold of it? There is no reason to go to Algiers to see what must strike all eyes—on the one hand, the immensity of our sacrifices; on the other, the insignificance of the results.—*Press.*

THE MARMORA.—This Steamer, as we learn by an article in the Liverpool Mercury, excites as much interest there as it did in New York. It was built at Bath, Maine, and the Screw Propeller as its motive power, is commanded by Captain Page, son R. K. Page, Esq., of this town—and is to proceed to Constantinople. Her speed is quite surprising to folks over the "big pond." She is said to be two miles faster than English steamers made on the same principle.

Preaching for his own Body.

A Massachusetts clergyman writes us that Sunday a slave who is a minister of the gospel, and has charge of the flock of Christ in St. Louis, was in his pulpit begging money to buy his own body! "He is bright, shrewd, and very respectable as a preacher!"

THIRTY SIX INDICTMENTS!—We learn from the Port Tobacco (Mo.) Times, that the grand jury of Charles county has found thirty six indictments against Mark Caesar, a free negro, for aiding and assisting in the escape of slaves from that county. The penalty is six years confinement in the penitentiary on each indictment, or 216 years in all!

CHRISTIANITY IN CHINA.—We find in a London paper, a translation of the memorial sent in by Keying to the Emperor of China, relative to the toleration of Christianity. The memorial asks, in behalf of all foreign subjects

Poetry.

From the Christian Freeman.

FIGHT ON.

If thou hast Truth to utter, speak!
And leave the rest to God.
W. D. GALLAGHER.

Thank Heaven still Freedom boasts
A chosen few, who boy
Yet at her altar, and still keep
Inviolate her vow.

SARAH JANE CLARKE.

Have faith in God! And from His living Word
Sound out the doom Oppression never heard!
Now Freedom's banner-trump on Manhood calls—
Her banner plant 'n Slavery's crumbling walls!
In Freedom, Justice, and in Right, be strong,
Till Right shall boldly triumph over Wrong!

ii.

Beast not again of Glorious Liberty,
Until thy millions, tyrant-crushed, are free!
The tiger may boast, the conscience will reply—
Your Freedom is a blessing, and a lie!
Against the Wrong our warfare is begun,
The night is now past, and Freedom's sun
Will pour, full soon, enlightenment on the sky;
When long shall swell our matchless triumph high!
In trembling souls where now sits grim despair,
Bright hopes shall rise long since extinguished there.

iii.

How long, in a free land, shall bondmen sigh
For justice, knowledge, and for Liberty?
Though now he groans beneath a tyrant-ban,
He yet is free by nature, and a MAN!
The God above is on the side of Right—
Beware, ye tyrants, lest His arm shall smite
One pride and power with his avenging rod,
And prove himself a sin-avenging God!
Who gave you power to forge a brother's chains,
And answer with the scourge if he complains?

iv.

Arouse, ye free! Purge out the nation's shame!
For men, through God, the right to freedom claim,
With trumpet-toned sound forth your battle cry
For truth, for freedom, and for victory!
From lethargy awake, for conflict arm!
And through the land ring out the loud alarm!
Hark! hear the cry come up from patriot graves,
The land of freedom is a land of slaves!
Strong in the might of Heaven's inspiring love,
From God, where Justice sits enthroned above,
Bear back the flooding tide of human woe,
That lays the sand & waste of ruin low.
Make His own Truth your buckler, sword and shield,
And conquerors prove upon a bloodless field!
Rescue! or souls long crushed 'neath Slavery's rod,
Are lost to freedom, virtue, and to God!
Fling out your glorious banner wide unfurled,
And sweep the curse forever from the world!

v.

Tyrants! think ye God's justice ever sleeps?
His lightnings play among your mountain steepes—
Wide o'er your fields shall fierce destruction sweepes—
As sweeps the whirlwind o'er the billowy deep!
Ye shall, with trembling terror stand agast,
When o'er your heads shall burst His thunder-blast;
The Heaven-consumed, shall rain down quivering fire,
To execute the vengeance of His ire!

vi.

The Patriot on that higher arm relies,
To make the slave in mailines ariaz;
The Universe shall hear His thundering voice,
Be free! in freedom's radiant smiles rejoice!
The sorrowing slaves redressed, shall raise
To God on high their grateful hymns of praise—
Their hearts shall glow, and long shall swell the sound,
Till wood-crowned hills and mountainous echo round!
From the Atlantic shore to Oregon,
Glad tongues shall shout at Freedom's second dawn;
From Host of Wrong Columbia shall be free,
From Caribbean, to the Arctic sea!

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I. L. G.

For the Liberty Standard.

The lovely Sabbath morning glowed
With golden light and summer's heat;
A calm had hushed the winds that blared,
And all was quiet in the street.

To share the joys the suppliant gains,
I hasten to the plate of prayer;
And as I went the noise of chains
Came rattling on the breathless air.

Those chains were fitted to the flesh
Of men and women of my blood,
Their hearts seemed filled with grief afresh,
Now as they neared the house of God.

Ah! yes, I watched their eyes down cast,
And thought I heard the deep-toned sigh
Of those poor victims as they passed
The village sanctuary by.

The driver on his fiery steed,
Bore in his hand the motive power,
The snatching lash increased their speed,
And hasten on the cursed hour.

Yes, cursed hour, when at the mart
Of blood, they each must tamely yield,
To separate with bleeding heart;
Till all the dreaded cotton field.

O, wretched fate of such as feel
The wrong the bondman's spirit chills,
How can the heart that's not of steel
Porbear to weep o'er slavery's ills.

Hallowell, Oct. 6th, 1845. A. H. M.

The lines above were suggested on seeing a company of slaves chained together, pass through the village of Danville, Boyle Co., Ky., some fourteen months since, on their way to the southern market.

The Family.

My Mother's Grave.

There is one place in this wide world
where I love to linger: 'tis beside the grave
of my mother. There, beneath that sacred
mound, lies a fond mother, who fell a victim
to that fatal disease, *consumption*. One year
has passed since she had adieu to all earthly
things. She was a deitly beloved mother to
me. My father having died some years be-
fore, the care of our little family devolved
wholly upon her. Being her only daughter,
my affections were more closely interwoven
with her. Yet Death, that grim monstur,
who regards not youth nor age, marked her
for his victim. Often, after a long summer
day's toil, have I wandered to this lone spot,
and spent an hour in reflection. There, be-
neath the pale moonbeams, have I called to
mind her pious examples, the many prayers
she had offered for her orphan children, her
counsels and advice. The many times she
pointed us to the Lamb of God for consola-
tion in times of trouble. Oft have I bewailed
that hallowed spot with my tears, and found
it good to think of the dead. Well might I
have cause for grief: were there all that re-
mained of that dearest earthly friend—was
that the last that I had to hope; but it is not
so. Her immortal spirit basks in the sun-
shine of glory. There she is chanting praises
to that blest Saviour, who died that we might
live. Yes, I look forward to that blest day
when I shall meet her, clad in a robe of righteous-
ness, and hope to spend a never-ending

From the Maine Cultivator.

A TALE OF INTEMPERANCE.

It often falls, in the course of busy life,
That right, long time is over-borne of wrong,
Through avarice, or power, or pride, or strife,
That weakens her, and makes her party strong;
But justice, though she do her doom prolong,
Yet at the last, she will her own cause right.

Spenser.

Much has been written since the com-
mencement of the temperance reform, upon
the baleful influence exerted by the dealers
in intoxicating drink, through avarice and
consequent insensibility to the woes of others.
These men have been justly compared to the
deadly Upas, poisoning the moral atmos-
phere, blighting and withering the fairest
blossoms of society, and spreading in their
train desolation and death. By them the fountain
of social affection has been dried up, and
the seeds of discord and woe have been sown
in the family circle. As we recall the history
of those who have been engaged in this no-
tious traffic, we see but few who have escaped
the alluring snare they have held out for
others, and often have we witnessed justice,
though slowly, bringing upon them an awful
retribution. A story of thrilling interest re-
cently related to the writer by one who was
witness to many of the incidents, will illustrate
the truth of these remarks.

In the thriving town of Falmouth, on Cape
Cod, about the year 1800, an individual
whose name I will conceal under that of Sam-
uel Lothrop, commenced the cultivation of a
small farm. A convenient house and out-
buildings were erected, whose appearance
spoke of the comfort and peace of its inmates
to the passing traveller. In a few years honest
industry had surrounded him with all that
was needful for the enjoyment of life. But
as wealth increased, the love of gain increased
in a ten fold degree. As the products of
his farm could not always be disposed of for
money, some means must be devised to gratify
this inordinate desire for gold. At length
it was decided, (and the decision caused joy
among the lost spirits) that a spare room in
his dwelling should be converted into a tip-
per's shop—and rendered seductive by an ar-
ray of tumblers and decanters filled with the
devastating beverage. It was so arranged that
his wife, in his absence, could leave her do-
mestic affairs and deal out the poisonous
draught which was to prey upon the vitals of
the unsuspecting victim, engendering disease
and death. Years rolled away, and the place
became the resort of the guileless youth, the
temperate drinker, and the confirmed inebriate.
Wealth was amassed at the expense of
justice and humanity. Casks labelled Rum,
Brandy, and Gin were unloaded at his door,
and the contents diluted with water, so as to
yield one and two hundred per cent profit—
The wretched drunkard might have been seen
tremblingly wading his way laden with a
bag of corn, or a few pounds of pork, the sus-
tenance of life, to be sacrificed at the shrine
of intemperance for liquid fire. Farms were
mortgaged, and families rendered homeless
and penniless by this nestorium of destruction.
While the Parents were intent upon the ac-
cumulation of wealth for their children, their
education and morals were neglected, and ex-
posed as they continually were to temptation,
it would have been almost a miracle had they
escaped. The father was insensible to the
moral contagion he was spreading around
him, until he saw his three sons, his only
children, caught in the net he had spread for
others and pursuing a course which would
bring down his gray hairs with sorrow to the
grave. He was, however, at length aroused
from his apathy, and abandoned the unhol-
y traffic, and was the first in the village who
signed the temperance pledge. He now en-
deavored by persuasion and threatenings to
influence his sons to abandon the intoxicating
bowl. But it was too late! An insatiable
thirst, a burning desire had been awakened,
by long indulged appetite, which could not be
overcome until the lamp of life was extinct.

His eldest son had but just arrived of the
age of manhood, when he was thrown while
intoxicated from a horse—his skull fractured,
which in a few hours terminated his life. His
spirit was summoned to the bar of his Judge
of conscience, had returned.

Sam. I didn't steal your dog Man;—He's
mine; I annexed him.

Man. Annexed him? What do you
mean by that? I bought him, and have had
him a long time, and never gave him to any
body. What right have you to him?

Sam. Teke gave me a right to himself.—
He barked out his independence, and follow-
ed me about; and so I put him with my other
dogs.

Man. You're a vile thief, Sam! and if you
don't give me back my dog, I'll break every
bone in your skin.

Sam. You look like a bonebreaker, you
poor, puny, sallow little Spaniard! How
you'd look fighting a large powerful man
like me! You'll never get Teke again that
way.

Man. Well, if I can't get Teke again, I
can give you a slip in your ugly face, and
will say my honor. Besides I can easily
steal the timber and spars you put in the
water to soak; and that will be a fair cap-
ture.

Sam. You slap me in the face and steal my
timber? Then I shall have some honor to
take care of. I shall dog you within an inch
of your skin.

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will say my honor. Besides I can easily
steal the timber and spars you put in the
water to soak; and that will be a fair cap-
ture.

Sam. You slap me in the face and steal my
timber? Then I shall have some honor to
take care of. I shall dog you within an inch
of your skin.

Sam. You look like a bonebreaker, you
poor, puny, sallow little Spaniard! How
you'd look fighting a large powerful man
like me! You'll never get Teke again that
way.

Man. Well, if I can't get Teke again, I
can give you a slip in your ugly